



In the name of Allah: the Compassionate, the Merciful

سورة الحديد

AL-HADID

Name

The Surah takes its title from the sentence, *Wa anzalna' l-hadida*, of verse 25.

Period of Revelation

This is unanimously a Madani Surah, and a study of its subject matter shows that it was probably sent down some time during the interval between the Battle of Uhud and the Truce of Hudaibiyah. This was the time when the tiny Islamic State of Madinah had been hemmed in by the disbelievers and the handful of the ill equipped Muslims were entrenched against the combined power of entire Arabia. In this state Islam not only stood in need of the sacrifice of Life from its followers, but it also needed monetary help and assistance. In this Surah a forceful appeal has been made for the same. This view is further strengthened by verse 10 in which Allah has addressed the believers to the effect "Those of you who would spend and fight after the victory can never be equal to those who have spent and fought before the victory." And the same is supported by the traditions that Ibn Marduyah has related on the authority of Hadrat Anas. In respect of the verse: *Alam ya'n-i lilladhina aamanu an takhsa'a qulubu- hum li-dhikrillah-i*, he says that 17 years after the commencement of the revelation of the Qur'an this verse was sent down to arouse the believers to action. Reckoned thus the period of the revelation of this Surah falls between the 4th and the 5th year after the *hijrah*.

Theme and Subject Matter

The theme of this Surah is to exhort the Muslims to spend in the cause of Allah. At the most critical juncture of the history of Islam when it was engaged in a life and death struggle against Arab paganism, this Surah was revealed to persuade the Muslim's to make monetary sacrifices in particular, and to make them realize that Islam did not merely consist in verbal affirmation and some outward practices but its essence and spirit is sincerity towards Allah and His Religion. The faith of the one who was devoid of this spirit and who regarded his own self and wealth as dearer to himself than Allah and His Religion, was hollow and therefore of little worth in the sight of Allah.

For this object, first the attributes of Allah Almighty have been mentioned so that the listeners may fully realize as to Who is addressing them. Then, the following themes have been expressed in sequence:

1. The inevitable demand of the Faith is that one should not shirk spending one's wealth for the sake of Allah. This would not only be contrary to the Faith but also wrong realistically. For the wealth indeed belongs to Allah, on which man has been given proprietary rights only as His vicegerent. Yesterday this wealth was in other people's possession today it is with one particular man, and tomorrow it will pass into some one else's hand. Ultimately, it will go back to Allah, Who is the inheritor of everything in the universe. Only that much of this wealth will be of any use to a man, which he spends in the cause of Allah during the period it is in his possession.
2. Although making sacrifices for the sake of Allah is commendable in any case, the true worth of these sacrifices is determined by the nature of the occasion. There is an occasion when the power of paganism is overwhelming and there is a danger that it might subdue and overcome Islam completely; there is another occasion when Islam is in a stronger position in its struggle against un-Islam and the believers are attaining victories. Both these states are not equal as regards their respective importance. Therefore, the sacrifices that are made in these different states would also not be equal. Those who sacrifice their lives and expend their wealth to further promote the cause of Islam when it is already strong cannot attain to the rank of those who struggled with their lives and their wealth to promote and uphold the cause of Islam when it was weak.
3. Whatever is spent for the cause of the Truth is a loan on Allah, and Allah will not only return it increasing it manifold but will also give from Himself the best reward for it.
4. In the Hereafter the Light shall be bestowed only on those believers who would have spent their wealth in the cause of Allah. As for the hypocrites who watched and served only their own interests in the world, and who least bothered whether the Truth or falsehood prevailed will be segregated from the believers in the Hereafter although they might have lived in close association with them in the world. They will be deprived of the Light, and they will be counted among the disbelievers.
5. The Muslims should not behave like those followers of the earlier Books, whose lives have been spent in the worship of the world and whose hearts have become hardened due to negligence with the passage of time. He cannot be a believer whose heart does not melt at the remembrance of Allah and does not bow to the Truth sent down by Him.
6. The sincere upholders of the Truth and the true witnesses of the Faith in the sight of Allah are only those believers who spend their wealth in His way sincerely, without any desire of show.
7. The life of this world is only a short lived spring and a means of pride and show. Its sports and pastimes, its adornments and decorations, its pride of place, its wealth and possessions, for which the people try to vie with one another, are transient. Its likeness is of the crop which flourishes and blooms, then turns pale and then finally is reduced to chaff. The everlasting life is the life hereafter when results of great consequence will be announced. Therefore, if one has to vie with another for something, one should strive for Paradise.
8. Whatever good man meets with and whatever hardship he suffers in the world, are pre-ordained by Allah. A true believer is he who does not lose heart in affliction and is not puffed up with pride in good times. It is the character of a hypocrite and disbeliever that he is puffed up with pride when Allah favors him with His blessings, behaved boastfully and shows stinginess when called upon to spend in the cause of the same God Who blessed him, and also counsels others to be stingy like himself.

9. Allah sent His Messengers with clear signs and the Book and the Law of Justice so that the people may adhere to justice; besides, He sent down iron also so that power may be used to establish the Truth and vanquish falsehood. Thus, Allah likes to see as to who from among the people would rise to support and succour His true Religion even at the risk of their lives. These opportunities Allah has created for man's own advantage and development; otherwise Allah does not stand in need of others for His works.
10. Prophets came from Allah in the past, and by their preaching some people adopted the Right Path, but most of them persisted in wickedness. Then the Prophet Jesus came, whose teachings brought about many moral improvements in the lives of the people, but his community invented monasticism. Now Allah has sent the Prophet Muhammad (upon whom be His peace and blessings). Those who affirm faith in him and pass their life fearing Allah's accountability, will be given by Allah a double share of His mercy and He will bless them with the Light by which they will see and walk the straight path among the crooked paths met with at every step in the life of this world. Although the followers of the earlier revelation regard themselves as the monopolists of Allah's bounties, the fact remains that Allah Himself controls His bounties He may bless with these whomever He pleases.

The Holy Quran

The Iron

Sura # 57 – 29 Verses - Madina

سورة الحديد

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿1﴾

Whatsoever	مَا	(for) Allah	لِلَّهِ	Glorifies	سَبَّحَ
And the earth	وَالْأَرْضِ ۖ	The sky	السَّمَاوَاتِ	Is in	فِي
All-Wise	الْحَكِيمُ	The All-Mighty	الْعَزِيزُ	And He is	وَهُوَ

Translit	Sabbaḥa Lillāhi Mā Fī As-Samāwāti Wa Al-'Arḍi Wa Huwa Al-'Azīzu Al-Ḥakīmu				
AhmedAli	اللہ کی پاکیزگی بیان کرتے ہیں وہ جو آسمانوں اور زمین میں ہیں اور وہ زبردست حکمت والا ہے				
Jalandhry	جو مخلوق آسمانوں اور زمین میں ہے خدا کی تسبیح کرتی ہے۔ اور وہ غالب (اور) حکمت والا ہے				
YusufAli	Whatever is in the heavens and on earth let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.				
M.Khan	Whatsoever is in the heavens and the earth glorifies Allāh, and He is the All-Mighty, All-Wise.				
Pickthal	All that is in the heavens and the earth glorifieth Allah; and He is the Mighty, the Wise.				
Shakir	Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise.				

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يُحْيِي وَيُمِيتُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿2﴾

Of the heaven	السَّمَاوَاتِ	The kingdom	مُلْكُ	His is	لَهُ
And causes death	وَيُمِيتُ ۖ	He gives life	يُحْيِي	And the earth	وَالْأَرْضِ ۖ
All	كُلِّ	Over	عَلَىٰ	And He	وَهُوَ
		Is Most Able	قَدِيرٌ	Things	شَيْءٍ

Translit	Lahu Mulku As-Samāwāti Wa Al-'Arḍi Yuḥyī Wa Yumītu Wa Huwa `Alā Kulli Shay'in Qadīrun				
AhmedAli	آسمانوں اور زمین کی بادشاہت اسی کے لیے ہے وہ زندہ کرتا ہے اور مارتا ہے اور وہ ہر چیز پر قادر ہے				
Jalandhry	آسمانوں اور زمین کی بادشاہی اسی کی ہے۔ (وہی) زندہ کرتا اور مارتا ہے۔ اور وہ ہر چیز پر قادر ہے				
YusufAli	To Him belongs the dominion of the heavens and the earth; it is He Who gives life and Death; and He has Power over all things.				
M.Khan	His is the kingdom of the heavens and the earth, It is He Who gives life and causes death; and He is Able to do all things.				
Pickthal	His is the Sovereignty of the heavens and the earth; He quickeneth and He giveth death; and He is Able to do all things.				
Shakir	His is the kingdom of the heavens and the earth; He gives life and causes death; and He has power over all things.				

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿3﴾

And the Last	وَالْآخِرُ	The First	الْأَوَّلُ	He is	هُوَ
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Sura # 57 – 29 Verses - Madina

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And He is	وَهُوَ	And the Most Near	وَالْبَاطِنُ ۖ	The Most high	وَالظَّاهِرُ
The All-Knower	عَلِيمٌ	Thing	شَيْءٍ	Of every	بِكُلِّ

Translit	Huwa Al-'Awwalu Wa Al-'Ākhiru Wa Az-Žāhiru Wa Al-Bāṭinu Wa Huwa Bikulli Shay'in `Alīmūn
AhmedAli	وہی سب سے پہلا اور سب سے پچھلا اور ظاہر اور پوشیدہ ہے اور وہی ہر چیز کو جاننے والا ہے
Jalandhry	وہ (سب سے) پہلا اور (سب سے) پچھلا اور (اپنی قدرتوں سے سب پر) ظاہر اور (اپنی ذات سے) پوشیدہ ہے اور وہ تمام چیزوں کو جانتا ہے
YusufAli	He is the First and the Last, the Evident and the Hidden and He has full knowledge of all things.
M.Khan	He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.
Pickthal	He is the First and the Last, and the Outward and the Inward; and He is Knower of all things.
Shakir	He is the First and the Last and the Ascendant (over all) and the Knower of hidden things, and He is Cognizant of all things.

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

Created	خَلَقَ	Who	الَّذِي	He is	هُوَ
In	فِي	And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ
And then	ثُمَّ	Days	أَيَّامٍ	Six	سِتَّةِ
The throne	الْعَرْشِ ۚ	Over	عَلَىٰ	Rose	اسْتَوَىٰ
Goes	يَلْجُ	What	مَا	He knows	يَعْلَمُ
And what	وَمَا	The earth	الْأَرْضِ	Into	فِي
And what	وَمَا	From it	مِنْهَا	Comes forth	يَخْرُجُ
The sky	السَّمَاءِ	From	مِنْ	Descends	يَنْزِلُ
Thereto	فِيهَا ۖ	Ascends	يَعْرُجُ	And what	وَمَا
Wheresoever	أَيْنَ مَا	With you	مَعَكُمْ	And He is	وَهُوَ
Of what	بِمَا	And Allah	وَاللَّهُ	You may be	كُنْتُمْ ۚ
		Is the All-Seer	بَصِيرٌ	You do	تَعْمَلُونَ

Translit	Huwa Al-Ladhī Khalaqa As-Samāwātī Wa Al-'Arḍa Fī Sittati 'Ayyāmin Thumma Astawá `AláAl-'Arshi Ya`lamu Mā Yaliju Fī Al-'Arḍi Wa Mā Yakhruju Minhā Wa Mā Yanzilu Mina As-Samā'i Wa Mā Ya`ruju Fihā Wa Huwa Ma`akum 'Ayna Mā Kuntum Wa Allāhu Bimā Ta`malūna Baṣīrun
AhmedAli	وہی ہے جس نے آسمانوں اور زمین کو چھ دن میں بنایا پھر وہ عرش پر قائم ہوا وہ جانتا ہے جو چیز زمین میں داخل ہوتی ہے اور جو اس سے نکلتی ہے اور جو آسمان

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	سے اترتی ہے اور جو اس میں اوپر چڑھتی ہے اور وہ تمہارے ساتھ ہے جہاں کہیں تم ہو اور اللہ اس کو جو تم کرتے ہو دیکھتا ہے
Jalandhry	وہی ہے جس نے آسمانوں اور زمین کو چھ دن میں پیدا کیا پھر عرش پر باٹھرا۔ جو چیز زمین میں داخل ہوتی اور جو اس سے نکلتی ہے اور جو آسمان سے اترتی اور جو اس کی طرف چڑھتی ہے سب اس کو معلوم ہے۔ اور تم جہاں کہیں ہو وہ تمہارے ساتھ ہے۔ اور جو کچھ تم کرتے ہو خدا اس کو دیکھ رہا ہے
Yusuf Ali	He it is Who created the heavens and the earth in six Days, and is moreover firmly established on the Throne (of authority), He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do.
M.Khan	He it is Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.
Pickthal	He it is Who created the heavens and the earth in six Days; then He mounted the Throne. He knoweth all that entereth the earth and all that emergeth therefrom and all that cometh down from the sky and all that ascendeth therein; and He is with you wheresoever ye may be. And Allah is Seer of what ye do.
Shakir	He it is who created the heavens and the earth in six periods, and He is firm in power; He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the heaven and that which goes up into it, and He is with you wherever you are; and Allah sees what you do.

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾

Of the heavens	السَّمَاوَاتِ	The kingdom	مُلْكُ	His is	لَهُ
Allah	اللَّهِ	And to	وَإِلَى	And the earth	وَالْأَرْضِ ۖ
		All the matters	الْأُمُورُ	Return	تُرْجَعُ

Translit	Lahu Mulku As-Samāwāti Wa Al-'Arḍi Wa 'Ilā Allāhi Turja`u Al-'Umūru
Ahmed Ali	آسمانوں اور زمین کی حکومت اسی کے لیے ہے اور سب امور اللہ ہی کی طرف لوٹنے جاتے ہیں
Jalandhry	آسمانوں اور زمین کی بادشاہی اسی کی ہے۔ اور سب امور اسی کی طرف رجوع ہوتے ہیں
Yusuf Ali	To Him belongs the dominion of the heavens and the earth: and all affairs go back to Allah.
M.Khan	His is the kingdom of the heavens and the earth. And to Allâh return all the matters (for decision).
Pickthal	His is the Sovereignty of the heavens and the earth, and unto Allah (all) things are brought back.
Shakir	His is the kingdom of the heavens and the earth; and to Allah are (all) affairs returned.

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ۖ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾

Into	فِي	Night	اللَّيْلِ	He merges	يُولِجُ
Day	النَّهَارِ	And merges	وَيُؤَلِّجُ	Day	النَّهَارِ
And He has	وَهُوَ	Night	اللَّيْلِ ۖ	Into	فِي
In the breasts	الصُّدُورِ	Of whatsoever is	بِذَاتِ	Full knowledge	عَلِيمٌ

Translit	Yūliju Al-Layla Fī An-Nahāri Wa Yūliju An-Nahāra Fī Al-Layli Wa Huwa `Alīmun Bidhāti Aṣ-Ṣudūri
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AhmedAli	وہ رات کو دن میں داخل کرتا ہے اور دن کو رات میں داخل کرتا ہے اور وہ سینوں کے بھید خوب جانتا ہے
Jalandhry	(وہی) رات کو دن میں داخل کرتا اور دن کو رات میں داخل کرتا ہے۔ اور وہ دلوں کے بھیدوں تک سے واقف ہے
YusufAli	He merges Night into Day, and He merges Day into Night; and He has full knowledge of the secrets of (all) hearts.
M.Khan	He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts.
Pickthal	He causeth the night to pass into the day, and He causeth the day to pass into the night, and He is knower of all that is in the breasts.
Shakir	He causes the night to enter in upon the day, and causes the day to enter in upon the night, and He is Cognizant of what is in the hearts.

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

And His Messenger (Muhammad)	وَرَسُولِهِ	In Allah	بِاللَّهِ	You believe	آمِنُوا
He has made you	جَعَلَكُمْ	Of what	مِمَّا	And spend	وَأَنْفِقُوا
And those	فَالَّذِينَ	Whereof	فِيهِ ۖ	Trustees	مُسْتَخْلَفِينَ
And spend	وَأَنْفِقُوا	Of you	مِنْكُمْ	Who believe	آمِنُوا
A great	كَبِيرٌ	Reward	أَجْرٌ	Theirs (will be)	لَهُمْ

Translit	'Āminū Billāhi Wa Rasūlihi Wa 'Anfiqū Mimmā Ja'alakum Mustakhlaḥfīna Fīhi Fa-Al-Ladhīna 'Āmanū Minkum Wa 'Anfaqū Lahum 'Ajrūn Kabīrūn				
AhmedAli	اللہ اور اس کے رسول پر ایمان لاؤ اور اس میں سے خرچ کرو جس میں اس نے تمہیں پہلوں کا جانشین بنایا ہے پس جو لوگ تم میں سے ایمان لائے اور انہوں نے خرچ کیا ان کے لیے بڑا اجر ہے				
Jalandhry	(تو) خدا پر اور اس کے رسول پر ایمان لاؤ اور جس (مال) میں اس نے تم کو (اپنا) نائب بنایا ہے اس میں سے خرچ کرو۔ جو لوگ تم میں سے ایمان لائے اور (مال) خرچ کرتے رہے ان کے لیے بڑا ثواب ہے				
YusufAli	Believe in Allah and His Messenger, and spend (in charity) out of the (substance) whereof He has made you heirs, For, those of you who believe and spend (in charity)— for them is a great Reward.				
M.Khan	Believe in Allāh and His Messenger (Muhammad SAW), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allāh's Way), theirs will be a great reward.				
Pickthal	Believe in Allah and His messenger, and spend of that whereof He hath made you trustees; and such of you as believe and spend (aright), theirs will be a great reward.				
Shakir	Believe in Allah and His Messenger, and spend out of what He has made you to be successors of; for those of you who believe and spend shall have a great reward.				

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۚ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾

That not	لَا	With you	لَكُمْ	And what is the matter	وَمَا
And the Messenger	وَالرَّسُولُ	In Allah	بِاللَّهِ ۚ	You believe	تُؤْمِنُونَ
In your Lord	بِرَبِّكُمْ	To believe	لِتُؤْمِنُوا	Invites you	يَدْعُوكُمْ
Your covenant	مِيثَاقَكُمْ	He has taken	أَخَذَ	And indeed	وَقَدْ
Real believers	مُؤْمِنِينَ	You are	كُنْتُمْ	If	إِنْ

Translit	<i>Wa Mā Lakum Lā Tu'uminūna Billāhi Wa Ar-Rasūlu Yad`ūkum Litu'uminū Birabbikum Wa Qad'Akhadha Mithāqakum 'In Kuntum Mu'uminīna</i>
AhmedAli	اور تمہیں کیا ہوا جو اللہ پر ایمان نہیں لاتے اور رسول تمہیں تمہارے رب پر ایمان لانے کے لیے بلا رہا ہے اور تم سے عہد بھی لے چکا ہے اگر تم ایمان لانے والے ہو
Jalandhry	اور تم کیسے لوگ ہو کہ خدا پر ایمان نہیں لاتے۔ حالانکہ (اس کے) پیغمبر تمہیں بلا رہے ہیں کہ اپنے پروردگار پر ایمان لاؤ اور اگر تم کو باور ہو تو وہ تم سے (اس کا) عہد بھی لے چکا ہے
YusufAli	What cause have ye why ye should not believe in Allah?— And the Messenger invites you to believe in your Lord and has indeed taken your Covenant if ye are men of faith.
M.Khan	And what is the matter with you that you believe not in Allāh! While the Messenger (Muhammad SAW) invites you to believe in your Lord (Allāh), and He (Allāh) has indeed taken your covenant, if you are real believers.
Pickthal	What aileth you that ye believe not in Allah, when the messenger calleth you to believe in your Lord, and He hath already made a covenant with you, if ye are believers?
Shakir	And what reason have you that you should not believe in Allah? And the Messenger calls on you that you may believe in your Lord, and indeed He has made a covenant with you if you are believers.

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾

Sends down	يُنَزِّلُ	Who	الَّذِي	He is	هُوَ
Signs	آيَاتٍ	His slave	عَبْدِهِ	To	عَلَىٰ
From	مِّنَ	That He may bring you out	لِّيُخْرِجَكُم	Manifest	بَيِّنَاتٍ
The light	النُّورِ ۚ	Into	إِلَىٰ	The darknesses	الظُّلُمَاتِ
To you	بِكُمْ	Allah is	اللَّهُ	And verily	وَإِنَّ
		Most Merciful	رَّحِيمٌ	Full of kindness	لَرَءُوفٌ

Translit	<i>Huwa Al-Ladhī Yunazzilu `Alā `Abdihi 'Āyātin Bayyinātin Liyukhrijakum Mina Aẓ-Ẓulumāti 'IlāAn-Nūri Wa 'Inna Allāha Bikum Lara'ūfun Raḥīmūn</i>
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The Holy Quran

The Iron

Sura # 57 – 29 Verses - Madina

سورة الحديد

AhmedAli	وہی ہے جو اپنے بندے پر کھلی کھلی آیتیں نازل کر رہا ہے تاکہ تمہیں اندھیروں میں سے نکال کر روشنی میں لائے اور بے شک اللہ تم پر بڑا مہربان نہایت رحم والا ہے
Jalandhry	وہی تو ہے جو اپنے بندے پر واضح (المطالب) آیتیں نازل کرتا ہے تاکہ تم کو اندھیروں میں سے نکال کر روشنی میں لائے۔ بے شک خدا تم پر نہایت شفقت کرنے والا (اور) مہربان ہے
YusufAli	He is the One Who Sends to His Servants manifest Signs, that He may lead you from the depths of Darkness into the Light. And verily, Allah is to you Most Kind and Merciful.
M.Khan	It is He Who sends down manifest Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad SAW) that He may bring you out from darkness into light. And verily, Allâh is to you full of kindness, Most Merciful.
Pickthal	He it is Who sendeth down clear revelations unto His slave, that He may bring you forth from darkness unto light; and lo! for you, Allah is Full of Pity, Merciful.
Shakir	He it is who sends down clear communications upon His servant, that he may bring you forth from utter darkness into light; and most surely Allah is Kind, Merciful to you.

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتِلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

وَمَا	And what is the matter	لَكُمْ	With you	أَلَّا	That not
تُنْفِقُوا	You spend	فِي	In	سَبِيلِ	The (way) cause
اللَّهُ	Of Allah	وَلِلَّهِ	And to Allah belongs	مِيرَاثُ	The heritage
السَّمَاوَاتِ	Of the heavens	وَالْأَرْضِ ۚ	And the earth	لَا	Not
يَسْتَوِي	Equal are	مِنْكُمْ	Among you	مَنْ	Those who
أَنْفَقَ	Spent	مِنْ	(from)	قَبْلِ	Before
الْفَتْحِ	The conquering (of Makkah)	وَقَاتِلَ ۚ	And fought	أُولَٰئِكَ	Such
أَعْظَمُ	Are greater	دَرَجَةً	In degree	مِنْ	Than
الَّذِينَ	Those	أَنْفَقُوا	Who spent	مِنْ بَعْدُ	Afterwards
وَقَاتَلُوا ۚ	And fought	وَكُلًّا	But to all	وَعَدَ	Has promised
اللَّهُ	Allah	الْحُسْنَىٰ ۚ	The best (reward)	وَاللَّهُ	And Allah
بِمَا	Of what	تَعْمَلُونَ	You do	خَبِيرٌ	Is All-Aware

Translit	<i>Wa Mā Lakum 'Allā Tunfiqū Fī Sabīli Allāhi Wa Lillahi Mīrāthu As-Samāwāti Wa Al-'Arḍi Lā Yastawī Minkum Man 'Anfaqa Min Qabli Al-Faṭhi Wa Qātala 'Ulā'ika 'A 'ẓamu Darajatan Mina Al-Ladhīna 'Anfaqu Min Ba'du Wa Qātālū Wa Kullān Wa'ada Allāhu Al-Ḥusnā Wa Allāhu Bimā Ta'malūna Khabīrun</i>
AhmedAli	اور تمہیں کیا ہو گیا جو اللہ کی راہ میں خرچ نہیں کرتے حالانکہ آسمانوں اور زمین کا ورثہ تو اللہ ہی کے لیے ہے تم میں سے اور کوئی اس کے برابر ہو نہیں سکتا

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Sura # 57 – 29 Verses - Madina

سورة الحديد

	جس نے فتح مکہ سے پہلے خرچ کیا اور جہاد کیا یہ ہیں کہ اللہ کے نزدیک جن کا بڑا درجہ ہے ان لوگوں پر ہے جنہوں نے بعد میں خرچ کیا اور جہاد کیا اور اللہ نے ہر ایک سے نیک جزا کا وعدہ کیا ہے اور اللہ تمہارے کاموں سے خبردار ہے
Jalandhry	اور تم کو کیا ہوا ہے کہ خدا کے رستے میں خرچ نہیں کرتے حالانکہ آسمانوں اور زمین کی وراثت خدا ہی کی ہے۔ جس شخص نے تم میں سے فتح (مکہ) سے پہلے خرچ کیا اور لڑائی کی وہ (اور جس نے یہ کام پیچھے کئے وہ) برابر نہیں۔ ان کا درجہ ان لوگوں سے کہیں بڑھ کر ہے جنہوں نے بعد میں خرچ (اموال) اور (کھار) سے (جہاد و قتال) کیا۔ اور خدا نے سب سے (ثواب) نیک (کا) وعدہ تو کیا ہے۔ اور جو کام تم کرتے ہو خدا ان سے واقف ہے
YusufAli	And what cause have ye why ye should not spend in the cause of Allah?— For to Allah belongs the heritage of the heavens and the earth. Not spent equal among you are those who spent (freely) and fought, before the Victory, (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all has Allah promised a goodly (reward) and Allah is well-acquainted with all that ye do.
M.Khan	And what is the matter with you that you spend not in the Cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allāh has promised the best (reward). And Allāh is All-Aware of what you do.
Pickthal	And what aileth you that ye spend not in the way of Allah when unto Allah belongeth the inheritance of the heavens and the earth? Those who spent and fought before the victory are not upon a level (with the rest of you). Such are greater in rank than those who spent and fought afterwards. Unto each hath Allah promised good. And Allah is aware of what ye do.
Shakir	And what reason have you that you should not spend in Allah's way? And Allah's is the inheritance of the heavens and the earth, not alike among you are those who spent before the victory and fought (and those who did not): they are more exalted in rank than those who spent and fought afterwards; and Allah has promised good to all; and Allah is Aware of what you do.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾

Who	الَّذِي	That	ذَا	Who is he	مَنْ
Loan	قَرْضًا	To Allah	اللَّهُ	Will lend	يُقْرِضُ
To his credit (for him)	لَهُ	Then (Allah) will increase it manifold	فَيُضَاعِفُهُ	A goodly	حَسَنًا
A good	كَرِيمٌ	Reward	أَجْرٌ	And he will have	وَلَهُ

Translit	Man Dhā Al-Ladhī Yuqridu Allāha Qardāan Ḥasanāan Fayudā`ifahu Lahu Wa Lahu 'AjrunKarīmum
AhmedAli	ایسا کون ہے جو اللہ کو اچھا قرض دے پھر وہ اس کو اسکے لیے دگنا کر دے اور اس کے لیے عمدہ بدلہ ہے
Jalandhry	کون ہے جو خدا کو (نیت) نیک (اور خلوص سے) قرض دے تو وہ اس کو اس سے دگنا کرے اور اس کے لئے عزت کا صلہ (یعنی جنت) ہے
YusufAli	Who is he that will loan to Allah a beautiful Loan? For (Allah) will increase it manifold to his credit and he will have (besides) a liberal reward.
M.Khan	Who is he that will lend Allāh a goodly loan, then (Allāh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise).
Pickthal	Who is he that will lend unto Allah a goodly loan, that He may double it for him and his may be a rich reward?
Shakir	Who is there that will offer to Allah a good gift so He will double it for him, and he shall have an excellent reward.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

The believing men	الْمُؤْمِنِينَ	You shall see	تَرَى	On the Day	يَوْمَ
Their light	نُورُهُمْ	Running	يَسْعَى	And believing women	وَالْمُؤْمِنَاتِ
Glad tidings for you	بُشْرَاكُمُ	And by their right hand	وَبِأَيْمَانِهِمْ	Before them	بَيْنَ أَيْدِيهِمْ
Flowing	تَجْرِي	Gardens	جَنَّاتٌ	This Day	الْيَوْمَ
To dwell forever	خَالِدِينَ	Rivers	الْأَنْهَارُ	Under them	مِنْ تَحْتِهَا
It is	هُوَ	That	ذَٰلِكَ	Therein	فِيهَا ۚ
		The great	الْعَظِيمُ	Success	الْفَوْزُ

Translit	Yawma Tarā Al-Mu'uminīna Wa Al-Mu'umināti Yas'ā Nūruhum Bayna 'Aydihim Wa Bi'aymānihim Bushrākumu Al-Yawma Jannātun Tajrī Min Tahtihā Al-'Anhāru Khālīdīna FīhāDhālīka Huwa Al-Fawzu Al-'Aẓīmu
AhmedAli	جس دن آپ ایماندار مردوں اور عورتوں کو دیکھیں گے کہ ان کا نور ان کے سامنے اور ان کے داہنے دوڑ رہا ہوگا تمہیں آج ایسے باغوں کی خوشخبری ہے کہ ان کے نیچے نہریں چلتی ہیں وہ ان میں ہمیشہ رہیں گے یہی وہ بڑی کامیابی ہے
Jalandhry	جس دن تم مومن مردوں اور مومن عورتوں کو دیکھو گے کہ ان (کے ایمان) کا نور ان کے آگے آگے اور داہنی طرف چل رہا ہے (تو ان سے کہا جائے گا کہ) تم کو بشارت ہو (کہ آج تمہارے لئے) باغ ہیں جن کے تلے نہریں بہہ رہی ہیں ان میں ہمیشہ رہو گے۔ یہی بڑی کامیابی ہے
YusufAli	One Day shalt thou see the believing men and the believing women— how their Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this Day! Gardens beneath which flow rivers! To dwell therein for aye! This is indeed the highest Achievement!"
M.Khan	On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!
Pickthal	On the day when thou (Muhammad) wilt see the believers, men and women, their light shining forth before them and on their right hands, (and wilt hear it said unto them): Glad news for you this day: Gardens underneath which rivers flow, wherein ye are immortal. That is the supreme triumph.
Shakir	On that day you will see the faithful men and the faithful women-- their light running before them and on their right hand-- good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement.

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

﴿١٣﴾

Hypocrites men	الْمُنَافِقُونَ	Will say	يَقُولُ	On the day	يَوْمَ
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The Iron

Sura # 57 – 29 Verses - Madina

سورة الحديد

Who believe	آمَنُوا	To those	لِلَّذِينَ	And hypocrites women	وَالْمُنَافِقَاتُ
From	مِنْ	Let us get something	نَقْتَسِسْ	With for us	انْظُرُونَا
Go back	ارْجِعُوا	It will be said	قِيلَ	Your light	نُورَكُمْ
A light	نُورًا	Then seek	فَالْتَمِسُوا	To your rear	وَرَاءَكُمْ
A wall	بِسُورٍ	Between them	بَيْنَهُمْ	So will be put up	فَضْرِبَ
Inside it	بَاطِنُهُ	A gate	بَابٌ	Therein	لَهُ
And outside it	وَضَاهِرُهُ	Will be mercy	الرَّحْمَةُ	In it	فِيهِ
		The torment	الْعَذَابُ	Facing toward	مِنْ قَبْلِهِ

Translit	<i>Yawma Yaqulu Al-Munāfiqūna Wa Al-Munāfiqātu Lilladhīna 'Āmanū Anžurūnā Naqtabis MinNūrikum Qīla Arji'ū Warā'akum Fāltamisū Nūrāan Faḍuriba Baynahum Bisūrin Lahu BābunBāṭinuhu Fīhi Ar-Rahmatu Wa Zhāhiruhu Min Qibalihi Al-'Adhābu</i>
AhmedAli	جس دن منافق مرد اور منافق عورتیں ان سے کہیں گے بوایمان لائے میں کہ ہمارا انتظار کرو کہ ہم بھی تمہارے نور سے روشنی لے لیں کہا جائے گا اپنے پیچھے لوٹ جاؤ پھر روشنی تلاش کرو پس ان کے درمیان ایک دیوار کھڑی کر دی جائے گی جس میں ایک دروازہ ہو گا اس کے اندر تو رحمت ہوگی اور اس کے باہر کی طرف عذاب ہوگا
Jalandhry	اُس دن منافق مرد اور منافق عورتیں مومنوں سے کہیں گے کہ ہماری طرف سے (شفقت) کیجئے کہ ہم بھی تمہارے نور سے روشنی حاصل کریں۔ تو ان سے کہا جائے گا کہ پیچھے کو لوٹ جاؤ اور (وہاں) نور تلاش کرو۔ پھر ان کے پیچ میں ایک دیوار کھڑی کر دی جائے گی۔ جس میں ایک دروازہ ہوگا جو اس کی جانب اندرونی ہے اس میں تو رحمت ہے اور جو جانب بیرونی ہے اس طرف عذاب (واذیت)
YusufAli	One Day will the Hypocrites men and women— say to the Believers: "Wait for us! let us borrow (a light) from your Light!" It will be said: "Turn ye back to your rear! Then seek a light (where ye can)!" So a wall will be put up betwixt them, with a gate therein. Within it will be Mercy throughout, and without it, all alongside, will be (wrath and) Punishment!
M.Khan	On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."
Pickthal	On the day when the hypocritical men and the hypocritical women will say unto those who believe: Look on us that we may borrow from your light! it will be said: Go back and seek for light! Then there will separate them a wall wherein is a gate, the inner side whereof containeth mercy, while the outer side thereof is toward the doom.
Shakir	On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. Then separation would be brought about between them, with a wall having a door in it; (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, before it there shall be punishment.

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ ۖ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ

الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمُ اللَّهُ الْغُرُورُ ﴿١٤﴾

We	نَكُنْ	Were not	أَلَمْ	(the hypocrites) will call them (believers)	يُنَادُونَهُمْ
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سورة الحديد

Yes	بَلَىٰ	They (believers) will reply	قَالُوا	With you	مَعَكُمْ ۖ
Yourselves	أَنْفُسَكُمْ	Led into temptations	فَتَنُكُمْ	But you	وَلَكِنَّكُمْ
And you were deceived	وَعَزَّيْتُمْ	And you doubted	وَارْتَبْتُمْ	And looked forward (for our destruction)	وَتَرَبَّصْتُمْ
Came	جَاءَ	Till	حَتَّىٰ	By false desires	الْأَمَانِيِّ
And deceived you	وَعَزَّيْتُمْ	Of Allah	اللَّهِ	The command	أَمْرُ
		The chief deceiver	الْغَوْرُ	In the respect of Allah	بِاللَّهِ

Translit	Yunādūnahum 'Alam Nakun Ma`akum Qālū Balā Wa Lakinnakum Fatantum 'Anfusakum Wa Tarabbaštum Wa Artabtum Wa Gharraṭkumu Al-'Amāniyu Ḥattā Jā'a 'Amru Allāhi WaGharraṭkum Billāhi Al-Gharūru				
AhmedAli	وہ انہیں پکاریں گے کیا ہم تمہارے ساتھ نہ تھے وہ کہیں گے کیوں نہیں لیکن تم نے اپنے آپ کو فتنہ میں ڈالا اور راہ دیکھتے اور شک کرتے رہے اور تمہیں آرزوؤں نے دھوکہ دیا یہاں تک کہ اللہ کا حکم آہنچا اور تمہیں اللہ کے بارے میں شیطان نے دھوکہ دیا				
Jalandhry	تو منافق لوگ مومنوں سے کہیں گے کہ کیا ہم (دنیا میں) تمہارے ساتھ نہ تھے وہ کہیں گے کیوں نہیں تھے۔ لیکن تم نے خود اپنے تئیں بلا میں ڈالا اور (ہمارے حق میں حوادث کے) منتظر رہے اور (اسلام میں) شک کیا اور (لا طائل) آرزوؤں نے تم کو دھوکہ دیا یہاں تک کہ خدا کا حکم آہنچا اور خدا کے بارے میں تم کو (شیطان) دغا باز دغا دیتا رہا				
YusufAli	(Those without) will call out "were we not with you?" (The others) will reply "True! but ye led yourselves into temptation; ye looked forward (to our ruin); ye doubted (Allah's promise); and (your false) desires deceived you; until there issued the Command of Allah. And the Deceiver deceived you in respect of Allah.				
M.Khan	(The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith); and you were deceived by false desires, till the Command of Allāh came to pass. And the chief deceiver (Satan) deceived you in respect of Allāh."				
Pickthal	They will cry unto them (saying): Were we not with you? They will say: verily; but ye tempted one another, and hesitated, and doubted, and vain desires beguiled you till the ordinance of Allah came to pass; and the deceiver deceived you concerning Allah;				
Shakir	They will cry out to them: Were we not with you? They shall say: Yea! but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you till the threatened punishment of Allah came, while the arch deceiver deceived you about Allah.				

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ۚ مَأْوَاكُمُ النَّارُ ۚ هِيَ مَوْلَاكُمْ ۖ وَبِئْسَ

المصير ﴿15﴾

Shall be taken	يُؤْخَذُ	Not	لَا	So this Day	فَالْيَوْمَ
Nor	وَلَا	Ransom	فِدْيَةٌ	From you	مِنْكُمْ
Disbelieved	كَفَرُوا ۚ	Whose who	الَّذِينَ	Of	مَنْ
That is	هِيَ	The Fire	النَّارُ ۚ	Your abode is	مَأْوَاكُمُ
The destination	الْمَصِيرُ	And worst is	وَبِئْسَ	Your friend (place)	مَوْلَاكُمْ ۖ

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Translit	<i>Fālyawma Lā Yu'ukhadhu Minkum Fidyatun Wa Lā Mina Al-Ladhīna Kafarū Ma'wākumu An-Nāru Hiya Mawlākum Wa Bi'sa Al-Maṣīru</i>
AhmedAli	پس آج نہ تم سے کوئی تاوان لیا جائے گا اور نہ ان سے جنہوں نے انکار کیا تھا تمہارا سب کا ٹھکانا دوزخ ہے وہی تمہارا رفیق ہے اور بہت ہی بری جگہ ہے
Jalandhry	تو آج تم سے معاوضہ نہیں لیا جائے گا اور نہ (وہ) کافروں ہی سے (قبول کیا جائے گا) تم سب کا ٹھکانا دوزخ ہے۔ (کہ) وہی تمہارے لائق ہے اور وہ بری جگہ ہے
YusufAli	"This Day shall no ransom be accepted of you, nor of those who rejected Allah. Your abode is the Fire: that is the proper place to claim you: and an evil refuge it is!"
M.Khan	So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allāh Islāmīc Monotheism). Your abode is the Fire, That is your maula (friend — proper place), and worst indeed is that destination.
Pickthal	So this day no ransom can be taken from you nor from those who disbelieved. Your home is the Fire; that is your patron, and a hapless journey's end.
Shakir	So today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort.

﴿۱۶﴾ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ
أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿۱۶﴾

For those	لِلَّذِينَ	The time come	يَأْنِ	Has not	أَلَمْ
Be humbled	تَخْشَعَ	To	أَنْ	Who believe	آمَنُوا
Of Allah	اللَّهِ	By Reminder	لِذِكْرِ	Their hearts	قُلُوبُهُمْ
Of	مِنْ	Has been revealed	نَزَلَ	And that which	وَمَا
They become	يَكُونُوا	And not	وَلَا	The truth	الْحَقِّ
The Scripture	الْكِتَابَ	Received	أُوتُوا	As those who	كَالَّذِينَ
For them	عَلَيْهِمْ	And was prolonged	فَطَالَ	Before	مِنْ قَبْلُ
Their hearts	قُلُوبُهُمْ ۖ	And so were hardened	فَقَسَتْ	The term	الْأَمَدُ
Were rebellious	فَاسِقُونَ	Of them	مِنْهُمْ	And many	وَكَثِيرٌ

Translit	<i>'Alam Ya'ni Lilladhīna 'Āmanū 'An Takhsha`a Qulūbuhum Lidhikri Allāhi Wa Mā Nazala Mina Al-Ḥaqqi Wa Lā Yakūnū Kālladhīna 'Ūtū Al-Kitāba Min Qablu Faṭāla `Alayhimu Al-'Amadu Faqasat Qulūbuhum Wa Kathīrun Minhum Fāsiqūna</i>
AhmedAli	کیا ایمان والوں کے لیے اس بات کا وقت نہیں آیا کہ ان کے دل الہ کی نصیحت اور جو دین حق نازل ہوا ہے اس کے سامنے جھک جائیں اور ان لوگوں کی طرح نہ ہو جائیں جنہیں ان سے پہلے کتاب (آسمانی) ملی تھی پھر ان پر مدت لمبی ہو گئی تو ان کے دل سخت ہو گئے اور ان میں سے بہت سے نافرمان ہیں
Jalandhry	کیا ابھی تک مومنوں کے لئے اس کا وقت نہیں آیا کہ خدا کی یاد کرنے کے وقت اور (قرآن) جو (خدا نے) برحق (کی طرف) سے نازل ہوا ہے اس کے سننے کے وقت ان کے دل نرم ہو جائیں اور وہ ان لوگوں کی طرف نہ ہو جائیں جن کو (ان سے) پہلے کتابیں دی گئی تھیں۔ پھر ان پر زمان طویل گزر گیا تو ان

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	کے دل سخت ہو گئے۔ اور ان میں سے اکثر نافرمان ہیں
YusufAli	Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors.
M.Khan	Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiqûn (the rebellious, the disobedient to Allâh).
Pickthal	Is not the time ripe for the hearts of those who believe to submit to Allah's reminder and to the truth which is revealed, that they become not as those who received the scripture of old but the term was prolonged for them and so their hearts were hardened, and many of them are evil-livers.
Shakir	Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿17﴾

Allah	اللَّهُ	That	أَنَّ	Know	اعْلَمُوا
After	بَعْدَ	To the earth	الْأَرْضَ	Gives life	يُحْيِي
We have made clear	بَيَّنَّا	Indeed	قَدْ	Its death	مَوْتِهَا ۚ
So that you	لَعَلَّكُمْ	The signs	الْآيَاتِ	To you	لَكُمْ
				understand	تَعْقِلُونَ

Translit	A`lamū `Anna Allāha Yuhyī Al-`Arḍa Ba`da Mawtihā Qad Bayyannā Lakumu Al-`Āyāti La`allakum Ta`qilūna
AhmedAli	اور جان لو کہ اللہ ہی زمین کو اس کے مرنے کے بعد زندہ کرتا ہے۔ ہم نے تو تمہارے لیے کھول کھول کر نشانیاں بیان کر دی ہیں تاکہ تم سمجھو
Jalandhry	جان رکھو کہ خدا ہی زمین کو اس کے مرنے کے بعد زندہ کرتا ہے۔ ہم نے اپنی نشانیاں تم سے کھول کھول کر بیان کر دی ہیں تاکہ تم سمجھو
YusufAli	Know ye (all) that Allah giveth life to the earth after its death! Already have We shown the Signs plainly to you that ye may learn wisdom.
M.Khan	Know that Allâh gives life to the earth after its death! Indeed We have made clear the Ayât (proofs, evidences, verses, lessons, signs, revelations) to you, if you but understand.
Pickthal	Know that Allah quickeneth the earth after its death. We have made clear Our revelations for you, that haply ye may understand.
Shakir	Know that Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand.

إِنَّ الْمُسَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿18﴾

And alms-giving women	وَالْمُصَدِّقَاتِ	The alms-giving men	الْمُسَدِّقِينَ	Verily	إِنَّ
Loan	قَرْضًا	To Allah	اللَّهُ	And who lent	وَأَقْرَضُوا
For them	لَهُمْ	It shall be increased	يُضَاعَفُ	A goodly	حَسَنًا

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		manifold			
Honorable (good)	كَرِيمٌ	Reward	أَجْرٌ	And theirs (shall be)	وَلَهُمْ

Translit	'Inna Al-Muṣṣaddiqīna Wa Al-Muṣṣaddiqāti Wa 'Aqrādū Allāha Qardāan Ḥasanāan Yudā'afu Lahum Wa Lahum 'Ajrūn Karīmun				
AhmedAli	بے شک خیرات کرنے والے مرد اور خیرات کرنے والی عورتیں اور جنہوں نے اللہ کو اچھا قرض دیا ان کے لیے دگنا کیا جائے گا اور انہیں عمدہ بدلہ ملے گا				
Jalandhry	جو لوگ خیرات کرنے والے ہیں مرد بھی اور عورتیں بھی۔ اور خدا کو (نیت) نیک (اور خلوص سے) قرض دیتے ہیں ان کو دوچند ادا کیا جائے گا اور ان کے لئے عزت کا صلہ ہے				
YusufAli	For those who give in Charity, men and women, and loan to Allah a Beautiful Loan, it shall be increased manifold (to their credit) and they shall have (besides) a liberal reward.				
M.Khan	Verily, those who give Sadaqāt (i.e. Zakāt and alms, etc.), men and women, and lend Allāh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).				
Pickthal	Lo! those who give alms, both men and women, and lend unto Allah a goodly loan, it will be doubled for them, and theirs will be a rich reward.				
Shakir	Surely (as for) the charitable men and the charitable women and (those who) set apart for Allah a goodly portion, it shall be doubled for them and they shall have a noble reward.				

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ۖ وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾

In Allah	بِاللَّهِ	Believe	آمَنُوا	And those who	وَالَّذِينَ
Are the truthful	الصَّادِقُونَ	They	أُولَٰئِكَ هُمُ	And His Messengers	وَرُسُلِهِ
Their Lord	رَبِّهِمْ	With	عِنْدَ	And martyrs	وَالشَّهَدَاءُ
And their light	وَنُورُهُمْ ۖ	Their reward	أَجْرُهُمْ	They shall have	لَهُمْ
And deny	وَكَذَّبُوا	Disbelieve	كَفَرُوا	And those who	وَالَّذِينَ
Shall be the dwellers	أَصْحَابُ	They	أُولَٰئِكَ	Our signs	بِآيَاتِنَا
				Of the Blazing Fire	الْجَحِيمِ

Translit	Wa Al-Ladhīna 'Āmanū Billāhi Wa Rusulihī 'Ulā'ika Humu Aṣ-Ṣiddīqūna Wa Ash-Shuhadā'u 'Inda Rabbihim Lahum 'Ajrūhum Wa Nūruhum Wa Al-Ladhīna Kafarū Wa Kadhdhabū Bi'āyātina 'Ulā'ika 'Aṣhābu Al-Jahīmi				
AhmedAli	اور جو لوگ اللہ اور اس کے رسولوں پر ایمان لائے وہی لوگ اپنے رب کے نزدیک صدیق اور شہید ہیں ان کے لیے ان کا اجر اور ان کی روشنی ملے گی اور جنہوں نے کفر کیا اور ہماری آیتوں کو جھٹلایا یہی لوگ دوزخی ہیں				
Jalandhry	اور جو لوگ خدا اور اس کے پیغمبروں پر ایمان لائے یہی اپنے پروردگار کے نزدیک صدیق اور شہید ہیں۔ ان کے لئے ان (کے اعمال) کا صلہ ہوگا۔ اور ان (کے ایمان) کی روشنی۔ اور جن لوگوں نے کفر کیا اور ہماری آیتوں کو جھٹلایا وہی اہل دوزخ ہیں				

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YusufAli	And those who believe in Allah and His messengers— they are the Sincere (Lovers of Truth) and the witnesses (who testify), in the eyes of their Lord: they shall have their Reward and their Light But those who reject Allah and deny Our Signs— they are the Companions of Hell-Fire.
M.Khan	And those who believe in (the Oneness of) Allāh and His Messengers, they are the Siddiqūn (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allāh - Islāmic Monotheism) and deny Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the blazing Fire.
Pickthal	And those who believe in Allah and His messengers, they are the loyal, and the martyrs are with their Lord; they have their reward and their light; while as for those who disbelieve and deny Our revelations, they are owners of hell-fire.
Shakir	And (as for) those who believe in Allah and His messengers, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light, and (as for) those who disbelieve and reject Our communications, these are the inmates of the hell.

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۖ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

The life	الْحَيَاةُ	That only	أَنَّمَا	Know	اعْلَمُوا
And amusement	وَلَهُمْ	Is play	لَعِبٌ	Of the world	الدُّنْيَا
Among you	بَيْنَكُمْ	And mutual boasting	وَتَفَاخُرٌ	And pomp	وَزِينَةٌ
of wealth	الْأَمْوَالِ	In respect	فِي	And rivalry	وَتَكَاثُرٌ
Of (vegetation after) rain	غَيْثٍ	As the likeness	كَمَثَلِ	And children	وَالْأَوْلَادِ ۖ
Its growth	نَبَاتُهُ	To the tillers	الْكُفَّارَ	Is spleasing	أَعْجَبَ
And you see it	فَتَرَاهُ	It dries up	يَهِيجُ	Afterwards	ثُمَّ
It becomes	يَكُونُ	Then	ثُمَّ	Turning yellow	مُصْفَرًّا
The hereafter	الْآخِرَةِ	But in	وَفِي	Straw	حُطَامًا ۖ
And forgiveness	وَمَغْفِرَةٌ	A servere	شَدِيدٌ	Torment	عَذَابٌ
And good pleasure	وَرِضْوَانٌ ۚ	Allah	اللَّهِ	From	مِنْ
Of the world	الدُّنْيَا	The life	الْحَيَاةُ	And is not	وَمَا
A deceiving	الْغُرُورِ	Enjoyment	مَتَاعٌ	But	إِلَّا

Translit	A'lamū 'Annamā Al-Ĥayāatu Ad-Dunyā La'ibun Wa Lahwun Wa Zinatun Wa TafākhurunBaynakum Wa Takāthurun Fī Al-'Amwli Wa Al-'Awlādi Kamathali Ghaythin 'A'jaba Al-Kuffāra Nabātuḥu Thumma Yahīju Fatarāḥu Muṣfarrāan Thumma Yakūnu Ḥuṭāmāan Wa Fī Al-'Ākhirati `Adhābun Shadīdun Wa Maghfiratun Mina Allāhi Wa Riḍwānun Wa Mā Al-ĤayāatuAd-Dunyā 'Illā Matā`u Al-Ghurūri
AhmedAli	جان لو کہ یہ دنیا کی زندگی محض کھیل اور تماشا اور زیبائش اور ایک دوسرے پر آپس میں فخر کرنا اور ایک دوسرے پر مال اور اولاد میں زیادتی پاہنا ہے بیسے بارش

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سورة الحديد

	کی حالت کہ اس کی سبزی نے کسانوں کو خوش کر دیا پھر وہ خشک ہو جاتی ہے تو تو اسے زرد شدہ دیکھتا ہے پھر وہ پورا پورا ہو جاتی ہے اور آخرت میں سخت عذاب ہے اور اللہ کی مغفرت اور اس کی خوشنودی ہے اور دنیا کی زندگی سوائے دھوکے کے اسباب کے اور کیا ہے
Jalandhry	جان رکھو کہ دنیا کی زندگی محض کھیل اور تماشا اور نینت (و آرائش) اور تمہارے آپس میں فخر (و ستائش) اور مال و اولاد کی ایک دوسرے سے زیادہ طلب (و خواہش) ہے (اس کی مثال ایسی ہے) جیسے بارش کہ (اس سے کھیتی لگتی اور) کسانوں کو کھیتی بھلی لگتی ہے پھر وہ خوب زور پر آتی ہے پھر (اسے دیکھنے والے) تو اس کو دیکھتا ہے کہ (پک کر) زرد پڑ جاتی ہے پھر پورا پورا ہو جاتی ہے اور آخرت میں (کافروں کے لئے) عذاب شدید اور (مومنوں کے لئے) خدا کی طرف سے بخشش اور خوشنودی ہے۔ اور دنیا کی زندگی تو متاع فریب ہے
Yusuf Ali	Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children: Here is a similitude: how rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) And Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world, but goods and chattels of deception?
M. Khan	Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, (it is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers — good-doers), And the life of this world is only a deceiving enjoyment.
Pickthal	Know that the life of the world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion.
Shakir	Know that this world's life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow, pleases the husbandmen, then it withers away so that you will see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe chastisement and (also) forgiveness from Allah and (His) pleasure; and this world's life is naught but means of deception.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ
وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾

Forgiveness	مَغْفِرَةٍ	Towards	إِلَىٰ	Race one with another in hastening	سَابِقُوا
And (towards) Paradise	وَجَنَّةٍ	Your Lord	رَبِّكُمْ	From	مِّنْ
Of heaven	السَّمَاءِ	As the width	كَعَرْضِ	Width whereof is	عَرْضُهَا
For those	لِلَّذِينَ	Prepared	أُعِدَّتْ	And earth	وَالْأَرْضِ
And His Messengers	وَرُسُلِهِ ۚ	In Allah	بِاللَّهِ	Who believe	آمَنُوا
Of Allah	اللَّهِ	The Grace	فَضْلُ	That is	ذَٰلِكَ
He pleases	يَشَاءُ ۚ	On whom	مَّنْ	He bestows	يُؤْتِيهِ
Of Bounty	الْفَضْلِ	The Owner	ذُو	And Allah is	وَاللَّهُ

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Translit	<i>Sābiqū 'Ilā Maghfiratin Min Rabbikum Wa Jannatin 'Arḍuhā Ka'arḍi As-Samā'i Wa Al-'Arḍi 'U'iddat Lilladhīna 'Āmanū Billāhi Wa Rusulihi Dhālika Fadlu Allāhi Yu'utīhi Man Yashā'u Wa Allāhu Dhū Al-Fadli Al-'Aẓīmī</i>
AhmedAli	اپنے رب کی مغفرت کی طرف دوڑو اور جنت کی طرف جس کا عرض آسمان اور زمین کے عرض کے برابر ہے ان کے لیے تیار کی گئی ہے جو اللہ اور اس کے رسولوں پر ایمان لائے یہ اللہ کا فضل ہے وہ جسے چاہتا ہے دیتا ہے اور اللہ بڑے فضل والا ہے
Jalandhry	(بندو) اپنے پروردگار کی بخشش کی طرف اور جنت کی (طرف) جس کا عرض آسمان اور زمین کے عرض کا سا ہے۔ اور جو ان لوگوں کے لئے تیار کی گئی ہے جو خدا پر اور اس کے پیغمبروں پر ایمان لائے میں لکھو۔ یہ خدا کا فضل ہے جسے چاہے عطا فرمائے۔ اور خدا بڑے فضل کا مالک ہے
YusufAli	Be ye foremost (in seeking) Forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of Heaven and earth, prepared for those who believe in Allah and His messengers: that is the Grace of Allah which He bestows on whom He pleases: and Allah is the Lord of Grace abounding.
M.Khan	Race with one another in hastening towards forgiveness from your Lord (Allāh), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allāh and His Messengers. That is the Grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of Great Bounty.
Pickthal	Race one with another for forgiveness from your Lord and a Garden whereof the breadth is as the breadth of the heavens and the earth, which is in store for those who believe in Allah and His messengers. Such is the bounty of Allah, which He bestoweth upon whom He will, and Allah is of Infinite Bounty.
Shakir	Hasten to forgiveness from your Lord and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth; it is prepared for those who believe in Allah and His messengers; that is the grace of Allah: He gives it to whom He pleases, and Allah is the Lord of mighty grace.

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾

Of	مِنْ	Befalls	أَصَابَ	Not	مَا
The earth	الْأَرْضِ	On	فِي	Calamity	مُصِيبَةٍ
Your selves	أَنْفُسِكُمْ	In	فِي	Nor	وَلَا
A Book (of Decrees)	كِتَابٍ	In	فِي	But	إِلَّا
We bring it into existence	نَبْرَأَهَا ۚ	That	أَنَّ	Before	مِنْ قَبْلِ
For	عَلَى	This is	ذَلِكَ	Verily	إِنَّ
		Easy	يَسِيرٌ	Allah	اللَّهُ

Translit	<i>Mā 'Aṣāba Min Muṣibatīn Fī Al-'Arḍi Wa Lā Fī 'Anfusikum 'Illā Fī Kitābin Min Qabli 'AnNabra'ahā 'Inna Dhālika 'Alā Allāhi Yasīrun</i>
AhmedAli	جو کوئی مصیبت زمین پر یا خود تم پر پڑتی ہے وہ اس سے پیشتر کہ ہم اسے پیدا کریں کتاب میں لکھی ہوئی ہے بے شک یہ اللہ کے نزدیک آسان بات ہے
Jalandhry	کوئی مصیبت ملک پر اور خود تم پر نہیں پڑتی مگر پیشتر اس کے کہ ہم اس کو پیدا کریں ایک کتاب میں (لکھی ہوئی) ہے۔ (اور) یہ (کام) خدا کو آسان ہے

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YusufAli	No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: that is truly easy for Allah:
M.Khan	No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz), before We bring it into existence. Verily, that is easy for Allâh.
Pickthal	Naught of disaster befalleth in the earth or in yourselves but it is in a Book before we bring it into being - Lo! that is easy for Allah -
Shakir	No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah:

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

Over	عَلَىٰ	You may be sad	تَأْسَوْا	In order that not	لِكَيْلَا
Nor	وَلَا	You fail to get	فَاتَكُمْ	What	مَا
Has been given to you	آتَاكُمْ ۚ	Because of what	بِمَا	Rejoice	تَفْرَحُوا
Likes	يُحِبُّ	Not	لَا	And Allah	وَاللَّهُ
boaster	فَخُورٍ	Prideful	مُخْتَالٍ	Any	كُلِّ

Translit	Likaylā Ta'saw `Alā Mā Fātakum Wa Lā Tafrahū Bimā `Ātakum Wa Allāhu Lā Yuhibbu Kulla Mukhtālin Fakhūrin
AhmedAli	تاکہ جو چیز تمہارے ہاتھ سے جاتی رہے اس پر رنج نہ کرو اور جو تمہیں دے اس پر اترنا نہیں اور اللہ کسی اترانے والے شیخی خورے کو پسند نہیں کرتا
Jalandhry	تاکہ جو (مطلب) تم سے فوت ہو گیا ہو اس کا غم نہ کھایا کرو اور جو تم کو اس نے دیا ہو اس پر اترنا نہ کرو۔ اور خدا کسی اترانے اور شیخی بگھارنے والے کو دوست نہیں رکھتا
YusufAli	In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loveth not any vainglorious boaster—
M.Khan	In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters.
Pickthal	That ye grieve not for the sake of that which hath escaped you, nor yet exult because of that which hath been given. Allah loveth not all prideful boasters,
Shakir	So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster:

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۚ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾

And enjoin upon	وَيَأْمُرُونَ	Are misers	يَبْخُلُونَ	Those who	الَّذِينَ
And whoever	وَمَنْ	Miserliness	بِالْبُخْلِ ۚ	People	النَّاسَ
Allah	اللَّهُ	Then verily	فَإِنَّ	Turns away	يَتَوَلَّ
Worthy of all praises	الْحَمِيدُ	Rich	الْغَنِيُّ	He is	هُوَ

Translit	Al-Ladhīna Yabkhalūna Wa Ya'murūna An-Nāsa Bil-Bukhlī Wa Man Yatawalla Fa'inna Allāha Huwa Al-Ghanīyu Al-Ĥamīdu
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AhmedAli	جو خود بھی بخل کرتے ہیں اور لوگوں کو بھی بخل کا علم دیتے ہیں اور جو کوئی منہ موڑے تو اللہ بھی بے پرواہ خوبیوں والا ہے
Jalandhry	جو خود بھی بخل کریں اور لوگوں کو بھی بخل سکھائیں اور جو شخص روگردانی کرے تو خدا بھی بے پروا (اور) وہی سزاوار حمد (و ثنا) ہے
YusufAli	Such persons as are covetous and commend covetousness to men. And if any turn back (from Allah's Way) verily Allah is free of all needs, Worthy of all praise.
M.Khan	Those who are misers and enjoin upon people miserliness (Allâh is not in need of their charity). And whosoever turns away (from Faith — Allâh's Monotheism), then Allâh is Rich (Free of all needs), Worthy of all praise.
Pickthal	Who hoard and who enjoin upon the people avarice. And whosoever turneth away, still Allah is the Absolute, the Owner of Praise.
Shakir	Those who are niggardly and enjoin niggardliness on men; and whoever turns back, then surely Allah is He Who is the Self sufficient, the Praised.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۚ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

Our Messengers	رُسُلَنَا	We have sent	أَرْسَلْنَا	Indeed	لَقَدْ
With them	مَعَهُمُ	And We revealed	وَأَنْزَلْنَا	With clear proof	بِالْبَيِّنَاتِ
That may keep up	لِيَقُومَ	And the balance	وَالْمِيزَانَ	The scripture	الْكِتَابَ
And We sent down	وَأَنْزَلْنَا	Justice	بِالْقِسْطِ ۚ	Mankind	النَّاسِ
Power	بَأْسٌ	Wherein is	فِيهِ	Iron	الْحَدِيدَ
For mankind	لِلنَّاسِ	And benefits	وَمَنَافِعُ	Mighty	شَدِيدٌ
Who	مَنْ	Allah	اللَّهُ	And that may know	وَلِيَعْلَمَ
In the unseen	بِالْغَيْبِ ۚ	And His Messengers	وَرُسُلَهُ	Will help Him	يَنْصُرُهُ
All-Strong	قَوِيٌّ	Allah is	اللَّهُ	Verily	إِنَّ
				All-Mighty	عَزِيزٌ

Translit	Laqad 'Arsalnā Rusulanā Bil-Bayyinātī Wa 'Anzalnā Ma`ahumu Al-Kitāba Wa Al-Mīzāna Liyaqūma An-Nāsu Bil-Qisṭi Wa 'Anzalnā Al-Ĥadīda Fīhi Ba'sun Shadīdun Wa Manāfī'u Lilnnāsi Wa Liya`lama Allāhu Man Yanṣuruhu Wa Rusulahu Bil-Ghaybi 'Inna Allāha Qawīyun `Azīzun
AhmedAli	البتہ ہم نے اپنے رسولوں کو نشانیاں دے کر بھیجا اور ان کے ہمراہ ہم نے کتاب اور ترازو (عدل) بھی بھیجی تاکہ لوگ انصاف کو قائم رکھیں اور ہم نے لوہا بھی اتارا جس میں سخت جنگ کے سامان اور لوگوں کے فائدے بھی ہیں اور تاکہ اللہ معلوم کرے کہ کون اس کی اور اس کے رسولوں کی غائبانہ مدد کرتا ہے بے شک اللہ بڑا زور آور غالب ہے
Jalandhry	ہم نے اپنے پیغمبروں کو کھلی نشانیاں دے کر بھیجا۔ اور ان پر کتابیں نازل کیں اور ترازو (یعنی قواعد عدل) تاکہ لوگ انصاف پر قائم رہیں۔ اور لوہا پیدا کیا اس میں

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	(اسلمہ جنگ کے لحاظ سے) خطرہ بھی شدید ہے۔ اور لوگوں کے لئے فائدے بھی ہیں اور اس لئے کہ بولوں بن دیکھے خدا اور اس کے پیغمبروں کی مدد کرتے ہیں خدا ان کو معلوم کرے۔ بے شک خدا قوی (اور) غالب ہے
YusufAli	We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help unseen, Him and His messengers; for Allah is Full of Strength exalted in Might (And able to enforce His will).
M.Khan	Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion), and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.
Pickthal	We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helpeth Him and His messengers, though unseen. Lo! Allah is Strong, Almighty.
Shakir	Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His messengers in the secret; surely Allah is Strong, Mighty.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ ۖ فَمِنْهُمْ مُهْتَدٍ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٦﴾

Noah	نُوحًا	We sent	أَرْسَلْنَا	And indeed	وَلَقَدْ
In	فِي	And we placed	وَجَعَلْنَا	And Abraham	وَإِبْرَاهِيمَ
And scripture	وَالْكِتَابَ ۖ	Prophethood	النُّبُوَّةَ	Their offspring	ذُرِّيَّتِهِمَا
And many	وَكَثِيرٌ	Are guided ones	مُهْتَدٍ ۖ	And among them	فَمِنْهُمْ
		Are rebellious	فَاسِقُونَ	Of them	مِنْهُمْ

Translit	Wa Laqad 'Arsalnā Nūhāan Wa 'Ibrāhīmā Wa Ja`alnā Fī Dhurriyatihimā An-Nubūwata Wa Al-Kitāba Faminhum Muhtadin Wa Kathīrun Minhum Fāsiqūna
AhmedAli	اور ہم نے نوح اور ابراہیم کو بھیجا تھا اور ہم نے ان دونوں کی اولاد میں نبوت اور کتاب رکھی تھی پس بعض تو ان میں راہِ راست پر رہے اور بہت سے ان میں سے نافرمان ہیں
Jalandhry	اور ہم نے نوح اور ابراہیم کو (پیغمبر بنا کر) بھیجا اور ان کی اولاد میں پیغمبری اور کتاب (کے سلسلے) کو (وقتاً فوقتاً جاری) رکھا تو بعض تو ان میں سے ہدایت پر ہیں۔ اور اکثر ان میں سے خارج از اطاعت ہیں
YusufAli	And We sent Noah and Abraham, and established in their line Prophethood and Revelation: and some of them were on right guidance, but many of them became rebellious transgressors.
M.Khan	And indeed, We sent Nūh (Noah) and Ibrāhīm (Abraham), and placed in their offspring Prophethood and Scripture, And among them there are some who are guided, but many of them are Fāsiqūn (rebellious, disobedient to Allāh).
Pickthal	And We verily sent Noah and Abraham and placed the prophethood and the scripture among their seed, and among them there is he who goeth right, but many of them are evil-livers.

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Shakir	And certainly We sent Nuh and Ibrahim and We gave to their offspring the (gift of) prophecy and the Book; so there are among them those who go aright, and most of them are transgressors.
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ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ
الَّذِينَ اتَّبَعُوهُ رَافَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا
رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾

After them	عَلَىٰ آثَارِهِم	We sent	ثُمَّ قَفَّيْنَا	Then	ثُمَّ
Jesus	بِعِيسَى	And We sent	وَقَفَّيْنَا	Our Messengers	بِرُسُلِنَا
And gave him	وَآتَيْنَاهُ	Of Mary	مَرْيَمَ	Son	ابْنِ
In	فِي	And We placed	وَجَعَلْنَا	The Gospel	الْإِنْجِيلَ
Followed him	اتَّبَعُوهُ	Of those who	الَّذِينَ	Hearts	قُلُوبِ
But the monasticism	وَرَهْبَانِيَّةً	And mercy	وَرَحْمَةً	Compassion	رَافَةً
We did prescribe it	كَتَبْنَاهَا	Not	مَا	Which they invented for themselves	ابْتَدَعُوهَا
Seeking	ابْتِغَاءَ	But	إِلَّا	For them	عَلَيْهِمْ
But not	فَمَا	(of) Allah	اللَّهِ	The pleasure	رِضْوَانِ
Its observance	رِعَايَتِهَا ۖ	With the right of	حَقَّ	They did observe it	رَعَوْهَا
Believed	آمَنُوا	Those who	الَّذِينَ	So We gave	فَآتَيْنَا
And many	وَكَثِيرٌ	Their reward	أَجْرَهُمْ ۖ	Among them	مِنْهُمْ
		Are rebellious	فَاسِقُونَ	Of them	مِنْهُمْ

Translit	<i>Thumma Qaffaynā `Alā 'Āthārihim Birusulinā Wa Qaffaynā Bi`Isā Abni Maryama Wa 'Ātaynāhu Al-'Injīla Wa Ja`alnā Fī Qulūbi Al-Ladhīna Attaba`ūhu Ra`fatan Wa Rahmatan Wa Rahbāniyyatan Abtada`ūhā Mā Katabnāhā `Alayhim `Illā Abtighā'a Ridwāni Allāhi Famā Ra`awhā Ḥaqqā Ri`āyatihā Fa`ātaynā Al-Ladhīna `Āmanū Minhum `Ajrahum Wa KathīrunMinhum Fāsiqūna</i>
AhmedAli	پھر اس کے بعد ہم نے اپنے اور رسول بھیجے اور عیسیٰ ابن مریم کو بعد میں بھیجا اور اسے ہم نے انجیل دی اور اس کے ماننے والوں کے دلوں میں ہم نے زہمی اور مہربانی رکھ دی اور ترک دنیا ہوانوں نے خود ایجاد کی ہم نے وہ ان پر فرض نہیں کی تھی مگر انہوں نے رضائے الہی حاصل کرنے کے لیے ایسا کیا پس اسے نباہ نہ سکے عیسے نباہنا چاہیے تھا تو ہم نے انہیں جوان میں سے ایمان لانے ان کا اجر دے دیا اور بہت سے تو ان میں بدکار ہی ہیں
Jalandhry	پھر ان کے پیچھے انہی کے قدموں پر (اور) پیغمبر بھیجے اور ان کے پیچھے مریم کے بیٹے عیسیٰ کو بھیجا اور ان کو انجیل عنایت کی۔ اور جن لوگوں نے ان کی پیروی کی ان کے دلوں میں شفقت اور مہربانی ڈال دی۔ اور لذات سے کنارہ کشی کی تو انہوں نے خود ایک نئی بات نکال لی ہم نے ان کو اس کا حکم نہیں دیا تھا مگر (انہوں نے اپنے خیال میں) خدا کی خوشنودی حاصل کرنے کے لئے (آپ ہی ایسا کر لیا تھا) پھر عیسایا اس کو نباہنا چاہیے تھا نباہ بھی نہ سکے۔ پس جو لوگ ان میں سے ایمان لائے ان کو ہم نے ان کا اجر دیا اور ان میں بہت سے نافرمان ہیں
YusufAli	Then in their wake, We followed them up with (others of) Our messengers: We sent after them Jesus the son of

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	Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed, on those among them who believed, their (due) reward, but many of them are rebellious transgressors.
M.Khan	Then, We sent after them, Our Messengers, and We sent 'Isā (Jesus) son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but they did not observe it with the right observance. So We gave those among them who believed, their (due) reward, but many of them are Fāsiqūn (rebellious, disobedient to Allāh).
Pickthal	Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the Gospel, and placed compassion and mercy in the hearts of those who followed him. But monasticism they invented - We ordained it not for them - only seeking Allah's pleasure, and they observed it not with right observance. So We give those of them who believe their reward, but many of them are evil-livers.
Shakir	Then We made Our messengers to follow in their footsteps, and We sent Isa son of Marium afterwards, and We gave him the Injeel, and We put in the hearts of those who followed him kindness and mercy; and (as for) monkery, they innovated it-- We did not prescribe it to them-- only to seek Allah's pleasure, but they did not observe it with its due observance; so We gave to those of them who believed their reward, and most of them are transgressors.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا

تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۖ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٨﴾

Believe	آمِنُوا	Who	الَّذِينَ	O you	يَا أَيُّهَا
And believe	وَآمِنُوا	Allah	اللَّهُ	Fear	اتَّقُوا
A double portion	كِفْلَيْنِ	He will give you	يُؤْتِكُمْ	In His Messenger	بِرَسُولِهِ
And He will give	وَيَجْعَلْ	His Mercy	رَحْمَتِهِ	Of	مِنْ
You shall walk	تَمْشُونَ	A light	نُورًا	To you	لَكُمْ
You	لَكُمْ	And He will forgive	وَيَغْفِرْ	By which	بِهِ
Most Merciful	رَحِيمٌ	Oft-Forgiving	غَفُورٌ	And Allah is	وَاللَّهُ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Attaqū Allāha Wa 'Āminū Birasūlihī Yu'tikum Kiflayni Min Rahmatihī Wa Yaj'al Lakum Nūrān Tamshūna Bihi Wa Yaghfir Lakum Wa Allāhu Ghafūrur-Rahīm
AhmedAli	اے ایمان والو! اللہ سے ڈرو اور اس کے رسول پر ایمان لاؤ وہ تمہیں اپنی رحمت سے دوہرا حصہ دے گا اور تمہیں ایسا نور عطا کرے گا تم اس کے ذریعے سے چلو اور تمہیں معاف کر دے گا اور اللہ بخشنے والا نہایت رحم والا ہے
Jalandhry	مومنو! خدا سے ڈرو اور اس کے پیغمبر پر ایمان لاؤ وہ تمہیں اپنی رحمت سے دگنا اجر عطا فرمائے گا اور تمہارے لئے روشنی کر دے گا جس میں چلو گے اور تم کو بخش دے گا۔ اور خدا بخشنے والا مہربان ہے
YusufAli	O ye that believe! Fear Allah and believe in His messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk (straight in your path), and He will forgive you (your past): For Allah is Oft-Forgiving, Most Merciful:
M.Khan	O you who believe [in Mūsa (Moses) (i.e. Jews) and 'Isā (Jesus) (i.e. Christians)]! Fear Allāh, and believe in

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	His Messenger (Muhammad SAW), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you. And Allāh is Oft-Forgiving, Most Merciful.
Pickthal	O ye who believe! Be mindful of your duty to Allah and put faith in His messenger. He will give you twofold of His mercy and will appoint for you a light wherein ye shall walk, and will forgive you. Allah is Forgiving, Merciful;
Shakir	O you who believe! be careful of (your duty to) Allah and believe in His Messenger: He will give you two portions of His mercy, and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful;

لَيْلًا يَعْلَمُ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ ۚ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

The people	أَهْلُ	May know	يَعْلَمُ	So that	لَيْلًا
They have power	يَقْدِرُونَ	That not	أَلَّا	Of the Scripture	الْكِتَابِ
(from)	مِنْ	Anything	شَيْءٍ	Over	عَلَى
And that	وَأَنَّ	Of Allah	اللَّهُ ۚ	The Grace	فَضْلٍ
He bestows it	يُؤْتِيهِ	Is in Allah's Hand	بِيَدِ اللَّهِ	The Grace	الْفَضْلِ
And Allah is	وَاللَّهُ	He wills	يَشَاءُ ۚ	On whomsoever	مَنْ
Great	الْعَظِيمِ	Bounty	الْفَضْلِ	The Owner of	ذُو

Translit	<i>Li'allā Ya'lama 'Ahlu Al-Kitābi 'Allā Yaqdirūna `Alā Shay'in Min Fadli Allāhi Wa 'Anna Al-Fadla Biyadi Allāhi Yu'utīhi Man Yashā'u Wa Allāhu Dhū Al-Fadli Al-'Azīmi</i>
AhmedAli	تاکہ اہل کتاب یہ نہ سمجھیں کہ (مسلمان) اللہ کے فضل میں سے کچھ بھی حاصل نہیں کر سکتے اور یہ کہ فضل تو اللہ ہی کے ہاتھ میں ہے جس کو چاہے دے اور اللہ بڑا فضل کرنے والا ہے
Jalandhry	(یہ باتیں) اس لئے (بیان کی گئی ہیں) کہ اہل کتاب جان لیں کہ وہ خدا کے فضل پر کچھ بھی قدرت نہیں رکھتے۔ اور یہ کہ فضل خدا ہی کے ہاتھ میں ہے جس کو چاہتا ہے دیتا ہے اور خدا بڑے فضل کا مالک ہے
YusufAli	That the People of the Book may know that they have no power whatever over the Grace of Allah, that (His) Grace is (entirely) in, His Hand, to bestow it on whomsoever He wills. For Allah is the Lord of Grace abounding.
M.Khan	So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allāh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allāh is the Owner of Great Bounty.
Pickthal	That the People of the Scripture may know that they control naught of the bounty of Allah, but that the bounty is in Allah's hand to give to whom He will. And Allah is of Infinite Bounty.
Shakir	So that the followers of the Book may know that they do not control aught of the grace of Allah, and that grace is in Allah's hand, He gives it to whom He pleases; and Allah is the Lord of mighty grace.